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paper—and describing where necessary the methods of preparation. We learn of the instruments and fluids used for writing, and of the various systems of the Latin alphabet employed successively by the scribes of the Middle Ages.

These few points, picked out at random, do of course not give a complete idea of the contents of a book which in rather small type fills about three hundred pages. Needless to say, wherever the religious viewpoint comes in for elucidation or defence, which in a publication of this kind cannot happen very often, the author stands decidedly on Catholic ground. As already remarked, the preliminary chapter is partly an enlarged treatise of scholastic philosophy. The similarity and difference between natural and supernatural faith is pointed out clearly. Under the heading, "Internal Possibility and Impossibility" [of facts], the author defends at some length the possibility and cognoscibility of miracles, referring among other instances, to the numerous miracles investigated in the processes of Canonization and Beatification. (In another place however, he puts in a strong word of warning against the *Wundersucht*, the morbid tendency of some hagiographers to glorify their saints by attributing to them all kinds of unattested miracles and other superhuman acts.) His practice of adding examples to most of his rules offers to the author many an opportunity to show up mistakes made, intentionally or unintentionally, by non-Catholic authors. On one such occasion, for instance, he calls attention to the fact that the books of the New Testament have been transmitted to us by a practically unbroken chain of manuscripts, while the transmission of many even prominent works of classic literature is much less perfect, in some cases positively precarious. It is especially gratifying to notice how prominently Catholic writers figure in the very numerous reference lists of historical literature.

FRANCIS S. BETTEN, S.J.

Paul, Hero and Saint. By Leo Gregory Fink. New York: The Paulist Press. Pp. xv+239.

English-speaking Catholics are often accused by their Protestant neighbors of not being familiar with the Scriptures and

there is some truth in the taunt. Protestantism, though making a fetich of the Bible, has nevertheless, made it and its contents a household possession of the masses. There has recently been a revival of interest in the Written Word of God among our people, and numerous volumes have been printed designed to familiarize them with the sacred pages. Among all these this little book stands out unique. In his "Introduction" the Superior-General of the Paulist Fathers tells us "This book on St. Paul is a novelty. It employs its own peculiar method of presentation; it has its special application to the conditions of the present day; it contains its definite appeal, the appeal of the hero to the youth of our time." (p. v.), and the author himself, calling to mind the missionary spirit which is stirring our younger generation, tells them that it is his purpose to bring to their minds and hearts a message "concerning (their) Apostolate in the Army of Christ." (p. ix).

In thirty-four brief chapters the life of the great apostle is traced from his birth at Tarsus to his martyrdom at Rome, and the author in every instance follows the Scriptural narrative with fidelity, though occasionally a startling juxtaposition of events and the extreme modernity of expression will shock those accustomed to assuming the historical attitude of mind. Indeed, this very up-to-dateness, the feature which makes the book so readable for our youth, is its chief difficulty, but as it is written for boys and girls and not for historians, or exegetes, this fault, if fault it is, may be overlooked

Almost every error of the present day is met and vanquished by our hero, and the weapons he uses are seen to be those which will be most effective in our own case. St. Paul is portrayed, not merely a character of long ago, but as the exemplar and hero of every day life. It is a strong appeal for the missionary motive, for the self-sacrifice, without which neither the Church nor the individual can possibly advance.

Besides making a fascinating study for young people Father Fink has set forth herein a valuable set of suggestions to the clergy who have youth in their care. These pages contain, as he aptly heads his excellent index, "Ammunition from the Arsenal of Truth" (p. 31), material for an abundance of addresses or conferences for young folks.

This volume we hope will be followed by others of the same character, dealing with New Testament heroes. Such a series could not fail to awaken in the hearts of young people a love for the Scriptures, and a knowledge of them which will both enrich their own spiritual life but will also be a means of gain-saying the enemy in his attempts upon their souls.

FLOYD KEELER, A.M., S.T.B.

Dominican Saints. By the Novices of the Dominican House of Studies, Washington, D. C., with an introduction by the Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. Washington: Dominicana. Pp. 433.

Above all else the purpose of a Religious Order is the production of holiness in its members, and by its fruits in this direction it must finally be judged. By this standard the followers of Dominic Guzman stand high, and these studies of the fourteen Dominicans who have been raised to the altars of the Church are sure to enhance one's appreciation of the heroic sanctity to which they attained. Beginning, of course, with the sainted founder of the order, these saints are treated in chronological order, and in brief but comprehensive fashion their lives and works are rehearsed. One remarkable thing which strikes the reader as he thinks over these marvellous lives is the fact that nearly all the canonised Dominicans are saints whose fame is by no means confined to their own order, but are really known and venerated as belonging to the Universal Church. St. Dominic, St. Thomas Aquinas, St. Raymond of Pennafort, St. Vincent Ferrer, St. Catherine of Siena, St. Pius V., St. Rose of Lima are all such, and he would be a poor Catholic indeed, who was not familiar with them. And though less widely known St. Hyacinth, St. Agnes of Montepulciano, St. Antoninus, or St. John of Cologne, rouse excessive admiration as their prayers and deeds of charity are recounted.

Each sketch is separate and complete—an historical essay by one of the Novices. It seems too bad that the name of these youthful historians may not be attached to their efforts, but such studies as these must serve to stimulate them, as well as their readers, to imitate these chosen ones whose lives they have so well portrayed.